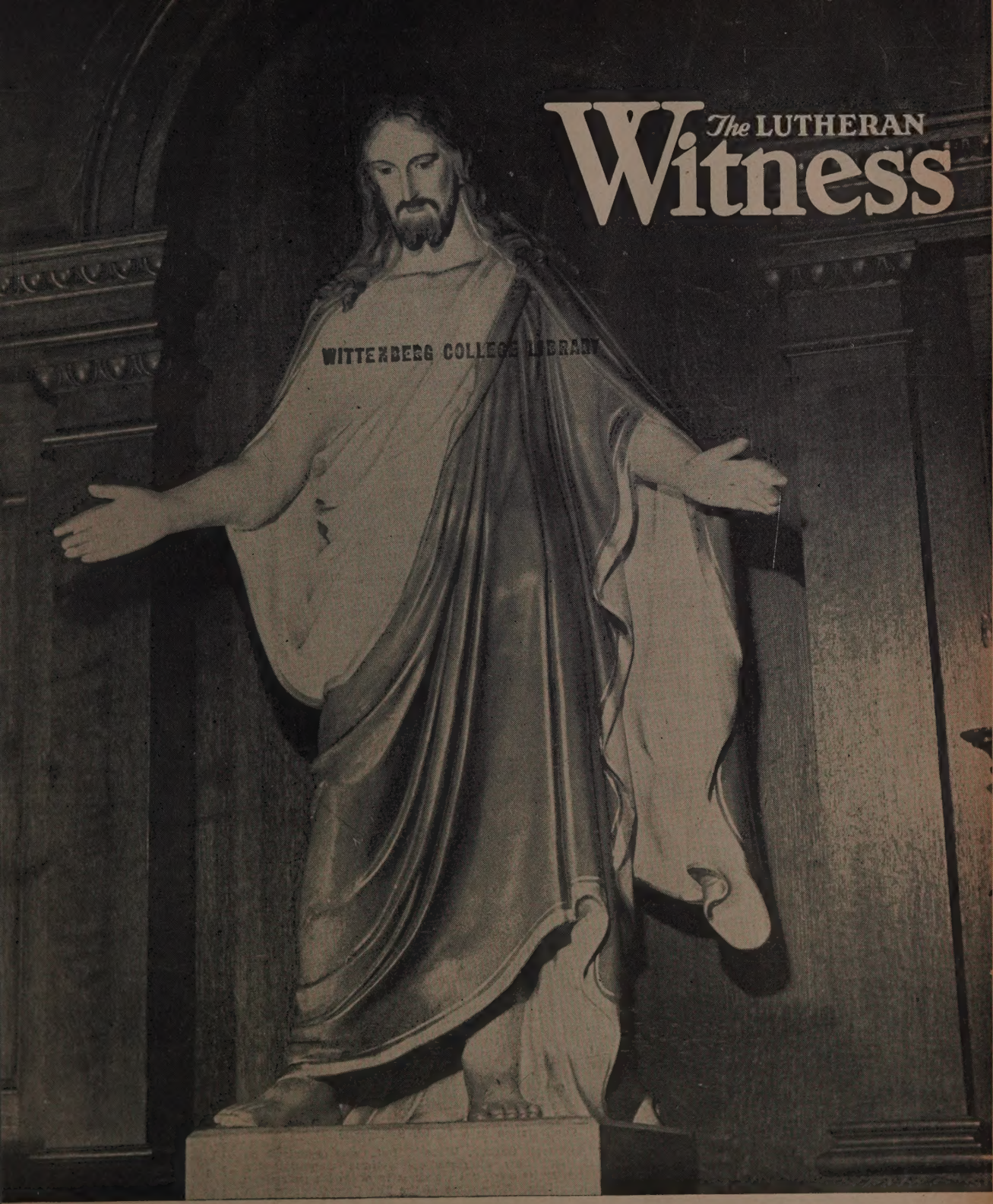

The LUTHERAN Witness

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LOUIS, MISSOURI *April 6, 1948* VOLUME LXVII - No. 7

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

Our frontispiece shows a statue modeled on the famous design by Thorvaldsen in the altar of St. Mark's Lutheran Church, Sheboygan, Wis. The photograph is by Raymond Miller, and the Rev. W. M. Czamanske is pastor of St. Mark's.

Our Synod's Radio Station KFUO through FM has now extended its broadcasting time to 10 o'clock in the evening. Thus during April the station is heard locally two and one-half hours after AM transmitter sign-off at 7:30. Since KFUO begins its broadcasts at 6 A. M., the station during the month of April is on the air continuously for sixteen hours.

Dr. Armin George Weng, president of the Illinois Synod of the United Lutheran Church in America since 1937, has accepted the call to the presidency of Chicago Lutheran Seminary, Maywood, Ill. Dr. Weng, who is fifty years old, received the degree of Doctor of Philosophy from Yale in 1927 and an honorary degree of Doctor of Divinity from Carthage College, Carthage, Ill., in 1940.

Trinity Lutheran School, Fort Lauderdale, Fla., reports the largest enrollment in its history. There are 326 pupils: ninety in kindergarten; forty-seven in the first grade; fifty-three in the second and third; fifty-one in the fourth, fifth, and sixth; and eighty-five in the junior and senior high school. Within the last five years the school's enrollment has nearly doubled.

Mission by Mail, a program inaugurated by the Southern District with the view to keeping isolated Lutherans in touch with their Church, has now been in operation for over a year. At the present time it is serving seventy-four persons. Letters of appreciation received from people who were served by Mission by Mail testify to the worth of the endeavor. The headquarters of Mission by Mail are at 3553 Norwood Blvd., Birmingham 4, Ala.

Lutheran missions in Palestine, under an agreement reached by the British government and the National Lutheran Council, will be taken over by the latter. The property of these missions in Jerusalem and vicinity is estimated to have a value of from seventeen to twenty million dollars.

The committee which is preparing the Revised Standard Version of the Old Testament has completed its first draft of the major part of the Old Testament, according to a statement by Chairman Luther A. Weigle. Mimeographed copies of the translation so far completed will be submitted to the members of the Advisory Committee for study and criticism. Present plans call for the appearance of the complete translation of the Old Testament by 1950. This new volume will complete the Revised Standard Version of the entire Bible, the translation of the New Testament having appeared in 1946.

The Rev. Robert Lynn, for ten years principal at Alabama Lutheran Academy, Selma, Ala., on Feb. 3 was installed as the first dean of Immanuel Lutheran College, Greensboro, N. C. He is a graduate of the theological seminary at Greensboro, '12, and has done additional work at Alabama State College. He also spent nine quarters at the University of Chicago, holding the Alfred E. Noyes Scholarship. Mrs. Lynn taught in the public high school at Selma for twenty years. One daughter of the Lynns is a graduate student at Howard University, another is at Bennett College, Greensboro, and a son is in the sophomore college class at Immanuel College.

Confirmation in a Jewish Synagogue

Zion Ev. Lutheran Church, Wabash, Ind., was organized on Jan. 6, 1947, and now numbers eighty-three communicants. It has no church of its own, but worships in a Jewish synagogue owned by Spiritualists. Note some of the Ten Commandments in Hebrew at the upper left of the picture. The adult confirmation class shown on the picture was recently added to the congregation's membership. The Rev. E. O. Krug is the pastor

The Cotta House at Eisenach, many, where young Martin Luther fo a home with motherly Mrs. Cotta, been restored to resemble the anc residence, which was badly damaged bombs during the war. The *Hilfswerk evangelischen Kirchen in Deutschl* which supplied this report, states two of the rooms have been equipped the entertainment of visitors. Eisen near the Wartburg, is in the Russian Z

The Chicagoland Lutheran Childr Choir, under the direction of Mr. J G. Rieck, which was organized about year ago to take part in the Centen celebration of the Missouri Synod at C cago, in response to the acclaim give was not disbanded but has continued develop for the purpose of represen the Lutheran Church before the mus public. The choir took part in the theran Hour Rally at the Chicago Stad last fall and presented a succes Christmas concert. At a concert schedu for this spring, sponsored by the ne organized Chicagoland Lutheran C dren's Choir Association, the children appear in their new robes for the time. Delegates to Synod's Centen Convention last summer will recall choir's concert at Medinah Temple the contribution it made to the Centen Service at Soldier Field.

Chaplain (Colonel) Gynther Storas a member of the Ev. Luth. Church, retired after serving in the United St Regular Army for twenty-eight ye Ordained in 1914, he was chaplain World War I. After its conclusion served briefly in pastorates then re-entered the Army ch laincy. During the Second Wo War he filled important positi At one time he was in charge the Chaplain Training School the Army Air Forces and at end of the war was the air ch lain, with more than 3,000 ch lains under him. His last posit was that of Commandant of Chaplain School, first at Fort Og thorpe, Ga., and then at Carli Barracks, Pa. Chaplain Stora is held in highest esteem by Ar chaplains of our Synod, one whom has characterized him a "great and humble man of G in the service of his Church a his country." Another: "No has done so much to stress spiritual purposes of a chapla work." G. V. S.

Published biweekly by Concordia Publishing House, St. Louis 18, Mo. Subscription price, $1.25 per annum anywhere in the world, payable strictly advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special r of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918

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PRINTED IN U. S. A.

April 6
1948

THE LUTHERAN Witness

Volume LXVII
No. 7

Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER; W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER; L. W. SPITZ

Editorial

he Goodness of the Lord"

In this springtime, when all nature breaks forth with
life and vigor, we see the goodness of the Lord round
ut us, with the promise of the good things so needful
this body and life. But in the mind of the Church
goodness of the Lord goes far beyond the physical to
spiritual and the eternal. It is the "tender mercies"
ur God in Christ that show us His real goodness. It is
goodness of the Good Shepherd, victorious over death
the grave, guiding, leading, upholding, comforting, all
n that put their trust in Him; looking after those who
e gone astray, knowing His own and being known by
n — all the implications of the relation between the
d Shepherd and His flock come to mind and fill the
rt with rejoicing, as we do in the Introit for next
day:

"The earth is full of the goodness of the Lord: By the
d of the Lord were the heavens made.
Rejoice in the Lord, O ye righteous: for praise is comely
the upright."

W. G. P.

at About the *Spiritual* Progress?

The statistics of our Synod show that from 1926 to 1946,
ing a period of twenty years, our synodical membership
eased from 662,886 to 1,050,136. In 1926 5,279 adults
e confirmed, and 19,897 in 1946. In 1926 we had 2,735
ve pastors, and 3,493 in 1946. (The 1947 statistics have
yet been published.) We have also made considerable
gress along other lines. Small, very ordinary wooden
rch buildings have been replaced by large, imposing,
well-equipped brick or stone structures; likewise
ol buildings and parsonages. Our Lutheran Church,
many years ago little known and its influence little felt
ng the people of our country, has of late years begun
ewhat to register with the American public. Our
rch members in the course of years have also been
ssed with much material wealth and with the comforts
conveniences of life.

But the strength of a Church does not consist in all
: nor is an outward ostentatious display of piety, which
take on various forms, indicative of real inner spirit-
ty. In fact, where there is much outward display of
y, there often is very little on the inside. The Pharisees
e past masters of this sort of thing, but the Lord com-
ed them to "whited sepulchers, which indeed appear
utiful outward, but are within full of dead men's bones
of all uncleanness," Matt. 23:27.

A Church derives its real spiritual strength from one
rce only, from God through His Word. As this becomes
ctive in the hearts and lives of men, will they be strong
he Lord. What, therefore, should concern us very much
is not, first of all, our outward growth in numbers and otherwise, but whether or not the members of our churches are well indoctrinated and whether the indoctrination registers in their daily lives and in their church activities. It is a very healthful sign that at present a Synod-wide effort is being made in the direction of more Bible study and home Bible reading on the part of our church members. And let us not lose sight of the fact that much depends upon the spiritual leadership which our churches have in their pastors and teachers. These have been given to our churches by God Himself, "to feed the Church of God, which He hath purchased with His own blood," Acts 20:28, and "for the edifying of the body of Christ," Eph. 4:12. The preaching of doctrinal sermons, a thorough course of instruction in Bible truths given to children and adults prior to their confirmation, due pastoral care given the individual members of the church and especially the delinquents, the Christian training of children in our parish schools, a well-instructed and able teaching force in our Sunday schools: all this will go a far way in promoting real spiritual growth in the Church and in encouraging our Christians to read and study the Bible and establish the family altar, and in enabling them to bring forth the fruits of faith in a God-pleasing life.

J. H. C. F.

The Supreme Court and Released Time

The first reaction which floods the country in response to the decision of the Supreme Court on the McCollum case is that the program of religious instruction for public school children on released time is in jeopardy throughout the nation. That program has flourished for thirty years.

Technically, this is not true. The program in Champaign, Illinois, under review by the Supreme Court, dealt with religious instruction given on public school premises. Most released-time programs provide instruction in centers maintained by the Church away from the schools.

The difficulty in the decision, however, is that it arrives at one judgment — the Champaign program mixed Church and State — because of conflicting premises. This array of premises led to a series of separate opinions by justices concurring in the majority decision.

One premise is: Church and State must remain separate, and therefore every device by which they are brought together or mingled must be outlawed. Another premise is: Members of one belief must not be made through a State institution to sponsor beliefs which they do not have. A third premise is not expressed in the opinions, but was very much alive in the welter of argument favoring Mrs. McCollum's case: The released-time program causes citizens of the same community to appear distinct and separate from each other and is therefore contrary to democracy.

Of these three premises, the first one is too vague, as not only Justice Reed but also Justice Jackson maintained. The second one is clear and definitely applies to the Champaign program. THE LUTHERAN WITNESS and its friends have for many years pointed out that fallacy in the old Gary plan and its successors. That premise does not apply to instruction away from school property, although some of the language of the majority opinion might seem to make it do so.

The third premise is logically false and psychologically vicious. With very little effort that principle can apply to every parish school, every church organization, every private school of any sort.

However, the only way to demonstrate the fallacy of that premise is that Christians demonstrate their religion, taught under their specific auspices, to be a potent means for good citizenship and the strengthening of the democratic process. And if they come short in doing so, they will have only themselves to blame if the pressure of their agnostic and deistic fellow citizens deprives them of their freedom to teach their children their religion.

R. R. C.

"Men at Work"

That is the sign which we frequently see along our highways and city streets. It is to warn us to be even more careful than at other places and times. For men at work, being intent upon their jobs, cannot step aside for every automobile. The drivers of the vehicles are the ones to take every precaution by driving slowly and carefully so that these workers may not be injured.

All this has also its application in the work of the Church. There are those who are laboring day and night by study, by preaching, by teaching, by writing, by attending meetings, and by giving advice to build the kingdom of God and to extend its boundaries. Now, we have a right to observe these workers of the Church. We have not only the right, but the duty to encourage them and, if necessary, to ask for explanations or to offer information and correction. But we have no right to indulge in unkind criticism and malicious insinuations. We have no right to put the worst construction upon what is done and said. These our brethren are at work. They are not perfect, but before uttering criticism those who are simply looking on should make sure of facts lest they interfere with good work and injure the workers.

Think of the wonderful work which Luther performed, and yet that servant of God was criticized, maligned, and condemned. In defending himself, Luther therefore said: "I have done my part and have labored as God has given me strength and grace. God grant that another may do better. I forbid no one else to do his best."

Thank God, we have many faithful, earnest, and able workers in our Church. They need our co-operation; they need our prayers. They are even now repeating the request which Paul uttered: "Brethren, pray for us!" 1 Thess. 5:25.

S.

Union at Any Price?

We still meet with the opinion, sometimes expressed orally, sometimes in letters, or in print, that deliberations looking toward fellowship with other Lutheran bodies must be regarded as futile for the simple reason that these bodies represent the attitude of "union at any price." The implication is that what we want is unity and what others want is union, whether there be unity in doctrine or not. Under this assumption it has been urged that any type of joint work or co-ordination, let us say, co-operation effort with Lutherans of the National Lutheran Counc comes pretty close to betrayal of the faith and denial of t truth, a position of strict separatism being the only one harmony with our principles.

An occasional reference in these columns to a grow of confessionalism in other Lutheran bodies has be described as wishful thinking, for which there is no warra in fact.

There is hardly a subject on which this editorial offi has been more assiduously seeking complete data th on the confessional attitude of other Lutheran bodies. T evidence today points in one direction: If we investiga the official position of American Lutherans outside o fellowship, and if we listen to the word of the leade in these organizations, the growth of conservatism, of confessional sentiment, stands out as a simple historic fact. We shall only go back to the beginning of the prese calendar year and note a few outstanding expressions.

Concerning the late Dr. Ralph H. Long, Dr. W. Arn says in the *Concordia Theological Monthly*: "In Lun Sweden, last summer he sounded the keynote, which w orthodox in its theology. A Polish ecclesiastic whom th present writer met a week or two after the Lund gatherin characterized Dr. Long as 'ultraconservative.'"

Another leader of the American Lutheran Churc Dr. S. C. Michelfelder, executive secretary of the Luthera World Federation, speaking of the Protestants who are try ing to make a general unionistic hash of the World Counc of Churches, in a public statement denounced churchme who seek to unite Protestantism without taking into con sideration the differences between various denominatio and labeled them as "ecumaniacs."

Speaking of the same World Council of Churches, member of the ELC (Norwegian) had said in a pan discussion: "Shall we, probably making common cause wit the Missouri Synod, assume an isolationist attitude? To this, reply was made in the *Lutheran Herald* by th editor: "To many the question will rise, Would it be suc a great catastrophe to make 'common cause with the Mis souri Synod'? If it is right to 'assume an isolationist at titude,' that attitude will have to be 'assumed,' witho regard to what others have done. If we find that we mu take such a stand, we should rather rejoice to find our selves joined in it by other groups, both Lutheran and non Lutheran."

When Dr. J. A. Dell, editor of the *Lutheran Outlook* wrote a spirited defense of the two fundamental teaching of Lutheranism, the *sola Scriptura* (Scripture alone) an the *sola gratia* (grace alone), the *Concordia Theologica Monthly* quoted his statement at length and conclude with: "Well done, Dr. Dell!"

We have before us a statement of objects and pur poses of an organization called "Lutheran Men of Americ of Wisconsin." Two paragraphs merit our attention: "Ou organization is not an agency or pressure group to brin about doctrinal unity by questionable or unscriptural means . . . . We deplore doctrinal difference of the Luthera Church in our country and earnestly pray for true Luthera unity. However, we are unalterably opposed to unity i which doctrinal differences are ignored or brushed aside."

In the letter column of the *Lutheran Herald* (ELC a layman, Orville Fruechte of Fairbault, Minn., write thus: "I think there are scarcely any true Lutherans toda who do not long for a union of all the synods, a unit with no doctrinal difference or compromises. That i what we must strive to seek to accomplish by the grac

God. Let's read our Catechism again and lay a firmer old on what we believe."

There is enough in the intersynodical situation that scourages those of us who are laboring for a wider fellowhip. But it is not true that we are facing a demand for Jnion at any price." G.

listory — Its Importance

Dr. Fuerbringer, in his *Reminiscences* and otherwise, equently called attention to the fact that he enjoyed the eading of history, especially biographies. As a man of ood judgment, Christian experience, and sound learning e benefited immensely by his attention to historical and specially biographical literature. The thousands of minters and laymen who listened to him received the benefit the doctor's wide reading. Moreover, this custom of rofessor Fuerbringer's is worthy of imitation. True, there re so many good histories, so many biographies as to ake it impossible for anyone of us to read all of them, ut we can make a proper selection both for ourselves nd for our children. Some, especially ministers and eachers, may need little guidance in their reading, but hose who feel the need of some advice to direct them n the proper selection of such books should consult their astors and teachers. Why not make use of your pastor r teacher? He will be glad to assist you to select the roper biographies and the best historical works. He has he catalog of Concordia Publishing House, from which uitable selections may be made for each age and circumstance. We could here call attention to any number f biographies which American Lutherans should read, specially the young among them. But we'd like to see ur people, especially our young people, consult and obtain he advice of those who labor in the Word and doctrine and hose duty it is to feed the flock of Christ. S.

Time to Register

A suggestion comes from Spiritual Mobilization in Los ngeles which we are glad to pass on to our readers. Briefly, it is a call addressed to the Protestant clergy, that hurch members everywhere be reminded of their duty to egister for the important elections which are to be held n 1948. Here is an excellent field for our men's clubs nd other lay organizations. If our gratitude for the rivilege of living in a free country is to be more than mpty words, we must use the ballot in which the power of itizens in a republic resides, and to use the ballot, we must e registered. The date of registration of new voters or f renewal of registration differs in the various States over he country. In most localities it would be possible to btain the registration lists, which then should be checked or the names of our members. In some localities, men's lubs have sent to each member of the congregation a eturn postal, of which the return part has the imprint: I am/am not registered." Nor would it be improper for ur congregational meetings to appoint a committee or at east a chairman to take this matter in charge.

It may well be that issues will arise which must be ettled at the polls and which will affect the welfare of ur congregations directly. In any case, it is a Christian luty of our people to use the ballot. G.

The District Archivist

Ever since one of the Iowa Districts of our Synod ppointed an official archivist, the idea has taken hold in ther areas and bids fair to become a fixture in all our Districts. The latest area heard from is the California and Nevada District, which through its Board of Directors has designated a place for the official records and other historical matter and also appointed a District Archivist in the person of Mr. William G. Bente, who now takes over the duties formerly performed by Prof. Herman Jonas. Mr. Bente is a layman and is Treasurer of the District, living at Oakland, Calif. According to a news item in the California and Nevada Supplement, the duties of the archivist include the gathering, preserving, and indexing of all manuscripts, records, periodicals, and other publications of historical value to the District, and making these available for reference and use. All pastors and congregations of the District are encouraged to deposit documents of historical importance with the archivist. G.

Sumptuous and Luxurious Living

That is an American sin. True, in other countries also there are those who fare sumptuously every day while Lazarus is starving at their door. However, few countries can compare with the United States in the abundance and general distribution of wealth and victuals. In protest against such luxurious living the Amish and similar sects have gone to the other extreme. They wish to live a simple life. Because of the rigors of climate they cannot go to that length to which Gandhi and his followers went. But many of these Amish, especially those of the stricter sects among them, go to unreasonable lengths, for they condemn many things as evidence of pride and luxury which today are necessities for health and reasonable living. These people forget that we should condemn luxurious and sumptuous living, but we should also remember that true Christianity does not interfere with the ordinary customs of dress and food, for "the kingdom of God is not meat and drink," Rom. 14:17. St. Peter, by the inspiration of the Holy Spirit, admonishes especially women that they should shine not so much by frivolous adornment of the body, but by chastity of demeanor and modesty, "whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price," 1 Pet. 3:3-4. And in order to encourage all women, young and old, to follow this advice, he offers the example of the godly women of old, writing: "For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement," 1 Pet. 3:5-6. Certainly the Apostle does not forbid us to wear gold rings or fine apparel. He simply wishes to warn us against ostentation, luxurious living in apparel, house, or food. If God has given us more of wealth than we need for the simple wants of the family, then we are to follow the divine direction which tells us not to be highminded nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy so that we may do good, become rich in good works, ready to distribute, that is, to give for missions and charities and Christian education. By doing this we shall taste the sweetness of giving, which is so much better than receiving. Moreover, in this way we shall lay up for ourselves "a good foundation against the time to come," that is, for eternity. 1 Tim. 6:17-19 S.

Jesus—the Christ

Jesus asked His disciples: "Whom do men say that I, the Son of Man, am?" And then He also asked His disciples directly: "But whom say ye that I am?" And He asked the Pharisees: "What think ye of Christ? Whose Son is He?" All this shows that it is of utmost importance that we know this Man Jesus. God has seen to it that the plainest, most simple, most clear testimony concerning Jesus has been published and is being published. Of course, there are multitudes today who still are in doubt, like the Jews who asked Jesus: "Who art Thou?" even though Jesus had been among them for years. Just so some years ago a man published a book, the title of which read: *The Man Whom Nobody Knows.* This title referred to Jesus. But everybody may know who Jesus is. We have the testimony of the Old Testament books that have been with us for thousands of years. We have the witness of the New Testament; we have the witness of John the Baptist, the witness of the Apostles, and since then without intermission there have been teachers who have all testified to the same thing. Nearly 4,000 years ago Abraham rejoiced to see the day of the Messiah, the Christ. More than 3,000 years ago Moses wrote about Jesus, and since then David, Isaiah, and in fact all the Prophets, and all the true teachers without intermission, in one continuous prophecy and testimony, have told us of Jesus. In short: "To Him give all the Prophets witness that through His name whosoever believeth in Him shall have remission of sins." And again, "all the Prophets from Samuel and those that follow after, as many as have spoken," have told us of Jesus.

The importance of all this is emphasized by the words of Jesus Himself: "If ye believe not that I am He, ye shall die in your sins," John 8:24. And again He testifies: "I am the Way, the Truth, and the Life. No man cometh unto the Father but by Me." And His inspired Apostle tells us: "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved," Acts 4:12.

Behold, therefore, upon the knowledge of Jesus depends our eternal welfare. Who, then, is this Jesus? Simon Peter by the inspiration of God confessed the faith of every Christian when he addressed these words to Jesus: "Thou art the Christ, the Son of the living God." Yes, Jesus is the Christ, that is, the Messiah. These two words, "Christ" and "Messiah," mean exactly the same thing. "Christ" is Greek; "Messiah" is Hebrew. The word means "the Anointed One," that is, the One whom God has elected and appointed and therefore also anointed to be the great Helper of humanity.

No one can deny that there is something wrong with mankind. All of us know that from every side there come offers of help, and everybody ought to know that most of these offers are fraudulent or vain. As soon as our first parents discovered their misery, God told them of a Champion who would come to deliver them — them and their children, from the sorrry plight into which they had engulfed themselves through their own sin. This Champion was known in the Old Testament as the Messiah, God's Anointed, and all those who believed in this Helper prayed and wished for the day when Messiah, or Christ, should come. And then when the fullness of the time had come, God did not disappoint His children, but "when the fullness of the time had come, He sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons." This Jesus is the Messiah, He is this Christ, He is God's Son, God's Son begotten of the Father from eternity, born of the Virgin Mary, our Lord and our God. Simeon in the Temple knew this; therefore when Mary brought Jesus into the Temple, Simeon took the Baby into his arms and declared: "Lord, now lettest thou Thy servant depart in peace, according to Thy word, for mine eyes have seen thy Salvation." What we know of Jesus we know from the Scriptures, from God Himself. It has been beautifully and forcibly expressed in the Second Article of our Catechism, where we testify and confess: "I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true Man, born of the Virgin Mary, is my Lord, who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver, but with His holy, precious blood and with His innocent suffering and death, that I may be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness, even as He is risen from the de lives and reigns to all eternity. Thi most certainly true." That is the d trine of Jesus' Person. He is true G and true Man. Does this doctrine se too wonderful to you? It is wonder very wonderful. Therefore Jesus also called Wonderful, and Paul tes fies of Him: "Without controve great is the mystery of godliness: G was manifested in the flesh." A John by the inspiration of the H Spirit testifies of Jesus: "The W was made flesh and dwelt among and we beheld His glory, the glory of the Only-Begotten of the Fath full of grace and truth." Because is not only important, but absolut essential that each of us be sure t Jesus of Nazareth is the Messiah, Christ, therefore we shall in the n issue offer you the irrefutable a conclusive evidence of this truth.

S.

A Vision of Christ

I saw Him in childhood with eyes brigh
beaming,
At home in the hills where the sunli
was streaming;
We played with the stars, on the clou
swiftly riding,
And saw not the cross which the woodlar
were hiding.

I saw Him in youth, when my soul w
unfolding,
My spirit flew high when His glory
beholding;
He beckoned my soul, and He filled
with gladness,
His glory lent brightness to life's glo
and sadness.

I saw Him in manhood, when, Adam
resembling,
My soul for His righteous judgment w
trembling,
When dimmed were my eyes and my visi
was darkened,
Since unto the Tempter my spirit had
harkened.

First then I could call Him my Master
and Savior,
First then I could look on the cross
as a favor,
First then I could give Him my
down-broken spirit,
In life and in death to rely on His
merit.

Since then I have told Him, to Him I w
hurry
With weeping my face in His bosom
bury;
Since then I have asked Him with mer
to guide me
And in His pavilion securely to
hide me.

To Him I will hasten, His name soft
calling,
When broken and weary my house sh
be falling;
I'll greet Him with joy when my hea
ceases beating
And unto His kingdom my spirit is
fleeting.

From the Norwegian

eligion and the Public Schools

Supreme Court Decision

I

y a vote of 8 to 1, the United es Supreme Court has banned the of our public schools to aid in ious instruction. This decision for time being, at least, settles a long- roverted issue.

f we go back to the genesis of the that brought this decision, our ers will recall that it was Mrs. ti McCollum, wife of a university essor at Champaign, Ill., who ques- ed the legality of the local prac- Under this local Board of Edu- n's ruling religious teachers were itted to come into the public ols of Champaign once a week, at ecified time, to teach religion for a y-minute period. The religion hers were employed by private ious groups. Regular classes were interefered with. Participation voluntary. The school district was to no expense. In other words, it the Champaign version of what is rally known under the name of eased-time religious instruction." many other communities the same g has been done except that the lren were not taught religion on public school premises, but at a ch of their choice. Mrs. McCollum id to have objected that her own was "embarrassed" because he did participate in the program.

he opinion delivered by Justice k, however, as two other justices t out, was too general and lacking lear definition of precisely what Constitution does mean regarding ion and tax-supported schools. ice Jackson considers the language e opinion so general it could bar ic school curricula that even touch acred music, church architecture, Justice Reed in his dissenting ion maintains that the validity of llinois statute here in question was orted by "well-recognized and -established practice"; again, "the ibition of enactments respecting establishment of religion do not bar y friendly gesture between church state. . . . This court cannot be autious in upsetting practices em- led in our society by many years of rience. . . . Devotion to the great ciple of religious liberty should not us into a rigid interpretation of the titutional guarantee that conflicts accepted habits of our people."

II

There are those who agree with the dissenting justice because of the fact that for many decades the public schools, while not teaching religion, did have Bible reading and were opened and closed daily with the Lord's Prayer. It is only in the present century that the opposition to this practice became strong enough to cause its discontinuance in many, if not in most, public schools. This opposition was foreseen by men in our Church three quarters of a century ago. In theses presented before the Central District meeting in Wyneken's church, Cleveland, Ohio, in 1870, it was declared that only the Protestant Christian religion is acknowledged in the constitutions of States, and it was pointed out that atheists and papists were making strenuous efforts to force out Protestantism in the public schools and to replace it either with atheism or papism. Our people were warned against participating in these efforts.

Others regret the Supreme Court decision because they realize that the purpose of all "released-time programs" was to help by means of religious and moral instruction to combat the growth of juvenile delinquency in our land. That is the reason for the following comment which appeared in a *St. Louis Globe-Democrat* editorial on March 9, the day after the Supreme Court's decision was rendered:

Perhaps it is best that public school premises be barred to all sectarian instruction. But public schools, mainly in later years, have abandoned from textbooks and instruction virtually all nonsectarian thoughts of God. It was never conceived by the Founding Fathers that the nation's youth should be reared apart from God and with no knowledge or faith in a Supreme Being. As Nicholas Murray Butler of Columbia University, one of the nation's leading educators, lamented, some years before his death, the most urgent need of youth is a return to religious understanding.

The great problem is how to accomplish this duty under a system of public education divorced increasingly and more stringently from any concept of God. An unfortunate corollary to the Supreme Court decision will be to relegate children further from religious thought, knowledge or influence. The problem poses a tremendous challenge to churches, laboring in a frankly materialistic and nonreligious era.

Finally, the decision will be welcomed by all foes of Christianity and by all atheists. Nor can we overlook the sinister fact that among those who agitated for the abolition of this released-time program were prominent Jews. The Synagogue Council of America, consisting of six organizations of rabbis and another group of no less than thirty Jewish organizations, including the B'nai B'rith, submitted a brief of 42 printed pages asking the Supreme Court for a decision reversing that of the Illinois Supreme Court.

III

How does this decision affect our own Church? In various ways. We are vitally interested in the question of the separation of Church and State. We pray for a continuation of the guarantees of religious freedom in our Constitution. We pray and work for the spread of the knowledge of God and Christ in our country and among our people in our "Each One Reach One" program. In our motion picture "Reaching from Heaven" we are presenting to the American people a picture of Christianity at work in everyday life. We know what a God-less America would mean for us and our Church's work.

And, as far as the schools are concerned, we are interested. The public schools are also our schools. Perhaps a quarter of a million of our own children are receiving their education in them. While we have always been agreed that the public school system is not an agency for the teaching of the Christian religion, we do not want them to become breeding places of atheism and immorality either. They must inculcate the standards of morality, demanded by the Natural Law, and, as far as religion is concerned, they must be undenominational, in the sense that no sectarian religious teachings are inculcated.*

There is another answer to the decision. It is really a challenge. This was given in *The Lutheran* (Jan. 7, 1948) in anticipation of the Supreme Court's decision:

There is a possibility that the U. S. Supreme Court this month will rule against released-time classes as they have been conducted in Champaign, Ill. Such a decision would start an avalanche of suits against similar plans in 45 other states. It would be a victory for those who believe the U. S. government must rule against any place for religion in the normal educational process through which our children pass.

There would probably be only one satisfactory answer to such a decision: the establishment of parochial schools for the

* On this entire matter see the "Opinion" of our Board for Parish Education, *Proceedings*, 1947, p. 283 ff.

various Protestant churches from coast to coast. It would be frightfully expensive and complicated in many ways. But at any cost there must be a way of effectively instructing youth in the fundamentals of faith. We have drifted a long way in the direction of trying to ban God from America. This sort of thing has happened before in many parts of the world. The result is always disaster. The church will have to become more serious in its ministry of teaching.

These words we may well take to heart. The latest *Statistical Yearbook* (1946) gives the following figures for our Synod. In 5,355 congregations and preaching stations, we have

Day Schools	1,090	Pupils	77,605
Sunday Schools	4,090	Pupils	309,571
Released Time	382	Pupils	14,747

No doubt the figures for 1947 are higher in each field. Be that as it may, only one fifth of our churches have parochial schools, and only a little more than one fifth of our youth is attending them. Does not the challenge referred to above come home to us with decisive force? The handwriting on the wall is clear to those who can read. It is a call to set ourselves earnestly to the ideal of establishing parochial schools with every church. Are we going to heed that call? W. G. P.

Herman Bielenberg

Synod's newly created Board for Visual Education has chosen Rev. Herman Bielenberg of Oil City, Pa., as its chairman. Long interested in visual education, Rev. H. Bielenberg is a pioneer in the field and has enthusiastically urged its adoption by the Church. In 1938 Rev. Bielenberg supervised the production of the Centennial film "The Call of the Cross" in St. Louis. This was Synod's first sound motion picture.

H. Bielenberg

Born Dec. 13, 1899, in Staten Island, N. Y., Pastor Bielenberg attended Concordia College, Bronxville, N. Y., and graduated from our St. Louis Seminary in 1923. He served parishes in Abita Springs, La., and St. Luke's Church, Hannahstown, Pa., and since 1927 has served Christ Church, Oil City, Pa. He was married in 1923 to Emma Pardieck, a daughter of Prof. E. Pardieck of Concordia Seminary. The Bielenbergs have three children, Helen, Ruth, and Albert.

Pastor Bielenberg has served as Editor of the Eastern District LUTHERAN WITNESS since its inception in 1941. He has further served his District as Chairman of its Board for Visual Education.

A camera hobbyist since prep school days, Rev. Bielenberg has been given recognition recently for his work in various International color slide exhibits. He has prepared several lectures using his color photos. His lecture "Footprints of the Creator," depicting the evidences of God in nature, has been widely shown.

How Can I Be a Better Citizen?

II

Praying and Doing

To resume — when a man prays, he does not mouth words. He wrestles with God that God's will might be his will. In other words, the praying Christian is a doing Christian. He not only asks that government do its job, but he does his job in government. In a country and age where people take it as a matter of course and a right which they pay for with taxes to criticize and complain about their government, this fact needs especial thought. A person can easily make himself believe that because he has been talking a lot about government, arguing, lambasting, therefore he is an active citizen. But a man participating in a democracy not only criticizes the politicians, but he becomes a piece of the process of government; he will be an intelligent voter, a helpful cog in public opinion, a thoughtful agent for interesting and arousing others to their tasks. The Christian man knows more than that; he knows that as an act of love for which he has been reborn through Christ he will support the government by his taxes and his respect. He will seek to improve his community and country by improving himself and those whom he can influence. (Look at this process at work in Romans 13 and 1 Peter 2.)

This leaves us still face to face with some of the climactic questions — foreign policy, government controls, war or armed truce — what of them?

Sharing Your Convictions

Let's understand that the first question is not simply: What is the right thing to do in these issues? Suppose that we decided that it was clearly true that we must support the Marshall Plan. Then what? Then that opinion has to be imbedded in the thinking of a great many people, it has to take hold in the minds of our representatives and officials in government. Democratic government is not a machinelike simple thing; it is cumbersome and as complicated as the masses of people are complicated. Hence the great need, after you have formed a political judgment, is to share with your fellow citizens in every device of discussion by which they, too, reach clarity and by which the whole community registers its will on its government. You are not a good citizen when you simply sit at home and wait for the next election. To be a good citizen, you need to join with your fellow citizens in the s for clarity, in the exchange of com in the shaping of policy, which i merely that of government agents of the people behind them. An member — as a Christian you d in the name of Jesus; you are te concerned that His Gospel shoul through the world!

But suppose that you do not what the right solution is for o the great issues? Then what ar going to say and discuss? The worthy thing about this problem i the men at the top don't know e They, too, have to join in a s they need the thinking of a great people to guide them. Further they are the butt of selfish force interests which seek to prod then way and that for their own ends; they need a prop of thinking wh as sober and courageous and uns as possible. Hence the good cit first concern is to stay informe face the problems of his time and openly; to keep himself from ing up his mind too soon, and t material which will help him to up his mind; to overcome the p dice and the bluster of the man i streets, and to become wise, i needs of his community and his

Knowledge for Use

Becoming a wise citizen is n difficult as it might appear. neighborhoods have a newspaper better kind, and the reporting and finding agencies are increasingly liable. National organizations a work for the simple purpose of pr ing facts and materials for the stu those who are interested. Most munities have clubs for the stu their own or of national affairs. service clubs — Rotarians, Kiv Lions, Optimists, etc. — are exc agencies for sharing opinion and ting it to work. The Christian ma woman does not add to his ow ligious stature when he says: "P does not concern me; I am not a zen of this world." He *is* a citiz this world — for one purpose: through his citizenship that peac order might ensue within which h bring others to the heavenly citize

Hence we do not in the first — and least of all in this magazi attempt to answer the great issu the day: Must we wage war a Russia? Must we have sta divorce laws? Must we re-est

ce controls and rationing? Must elect a Republican or a Democratic esident? Fleshly human nature uld like lazily to see the questions swered and retire to rest. The wide-ake and sober Christian man, how-er, will jump into the tedious process discussing these problems patiently the basis of available information d sober judgment. And always he ll have that purpose in mind which kes all of our citizenship a sacred st and a vital cog in the very plan God: to strive for such a world in ich the Gospel of Christ will have free and thrilling course. To keep t purpose fresh and to stir up the ergy for that purpose — that *is* the siness of the Christian pulpit, the ristian magazine, the Christian urch. R. R. C.

Pray Against War

With the danger of war coming ddenly so much closer to us, ould not we Christians do a great ayer service to our country and the world by uniting in purpose pray God for the conversion of alin and of the Russian govern-ent? A bloody man like Manas-h was converted. 2 Kings 21; Chron. 33. What a difference it ould make to the world if con-erted men were in charge of ussia!

If that cannot be, then let us add the prayer a remembrance of ennacherib, another dictator who reatened the religion and people God, and ask that God would al similarly with the Russian dic-tor: that God would put His ring the enemy's nose, and His bridle the enemy's mouth, and turn him ck the way he came. 2 Kings 19.

And finally, if like Babylon, Rus-a is to be to our generation "the ammer of the whole earth" (Jer. 0:23), let us pray that God will ve us and the world repentance d readiness to turn to Him, that e scourge of war may speedily ass away.

And to show that we sincerely ean our prayer, let us become per-nally more serious in our Chris-an life and push the missionary rogram with both hands, earnestly.

MARTIN P. SIMON

Highland, Ill.

An Important Declaration

The Evangelical Lutheran Church in former "Altpreussen" and The Evangelical Lutheran Free Church, after a series of negotiations in unqualified adherence to Holy Writ and the Lutheran Confessions inclusive of the Formula of Concord, have reached full agreement in faith and in doctrine. For both churches the concept of the Church (Augustana, Article VII) in which the agreement concerning the doctrine of the Gospel and the administration of the Sacraments is demanded, is decisive. On this basis they establish church fellowship, i. e., pulpit and altar fellowship.

Berlin, January, 1948
For the Evangelical Lutheran Free Church
(Signed) P. H. PETERSEN, *President*

For the Oberkirchenkollegium of the Evangelical Lutheran Church of "Altpreussen"
(Signed) LIC. DR. E. ZIEMER, "Kirchenrat"

The above official declaration of the Evangelical Lutheran Free Church and the Evangelical Lutheran Church of "Altpreussen" (the so-called "Breslau Synod") just arrived. Unofficially we have heard and read about this repeatedly. Now we rejoice to publish the official notice. We certainly thank God for the wonderful grace shown these Free Churches. The good heavenly Father thereby furnished convincing evidence that it is possible to achieve God-pleasing fellowship by way of reaching doctrinal agreement.

Since the Evangelical Lutheran Church of "Altpreussen" is now in church fellowship with the Evangelical Lutheran Free Church, this church body is now also in church fellowship with our Synod. This will be reported to the next convention of our Synod for official action. We want to greet the members of the so-called "Breslau Synod" and assure them that we rejoice wholeheartedly that we are now in pulpit and altar fellowship with them.

Oak Park, Ill., March 9, 1948 J. W. BEHNKEN, *President*

Martin Luther and the Jews

The subject has been brought into sharp focus through a circular, widely distributed, emanating from Tulsa, Okla., under the title "The Jews and Their Lies, by Martin Luther." A translation of the book is announced in the most lurid language, all tending to defend the "rights of anti-Semitism" and making Luther the spokesman for a new persecution of the Jews. A sensational tone is given the appeal through the statement that this book by Luther is hardly obtainable. "Practically all of the German language copies have been destroyed. Fortunately we have been able to lay our hands on one copy which has been translated by an expert student of both languages." As a matter of fact, this pamphlet by Luther is available in thousands of copies in this country, being found in all the editions of Luther's works, including the one printed by Concordia Publishing House, St. Louis.

We have not seen the translation of the book advertised in this circular and hence are not able to judge of its adherence to the original. While we must protest against this effort to line up Martin Luther as a partner of hatemongers and anti-Semites, the question calls for some notice: What, indeed, was the attitude of Luther towards the Jews, and — unavoidably also this: What should be our attitude?

As in all positions which Luther took in the social and political field, also his conviction regarding the Jews had a religious source and a religious purpose. In his earlier years he had intended to engage in a large organized effort in behalf of the conversion of the Jews as a nation. While he abandoned this plan when he noted the intense aversion shown by the Jews as a whole toward his movement of reform, he continued to urge upon the hearts and consciences of his people the duty of missionary work among the Jews. The nation as such he regarded as hopeless, but there would be individuals that would accept salvation. It is to be noted that it was Luther who supported Reuchlin and Erasmus against the ex-Jewish Dominican monk Pfefferkorn, who led the Roman onslaught against the Jews. Yet he condemned in violent language the Jewish religion, his fury being aroused to high pitch by the blasphemous pamphlets which the Jews of his time were circulating against our Lord. So Luther flung away reserve and spoke out in an unsparing manner, as he spoke against the Church of Rome, against King Henry VIII, and later against Erasmus. We can never forget that Luther throughout his career was a mark for the most pitiless hostility ever suffered by any man who did not die by the assassin's hand. It is not fair to expect mildness of language from such a man when he fought for what he believed to be true. It has well been said: "A man whose natural weapon is a battle-axe must not be rebuked for not employing a cane."

The pamphlet on "The Jews and Their Lies" repeats false charges which were made generally in that period, that the Jews kill Christian children for their blood for the Passover and that they poisoned the wells. But, interspersed with violent utterances, there are statements in which Luther makes a distinction between the hope of the Jewish nation and their rights as individuals, as when he says: "We must practice a penetrating compassion, with prayer and the fear of God toward them, to be able yet to rescue some from perdition. We must not attempt to avenge ourselves."

Other statements of Luther's which

Outfitting Waldesruh Orphans with American Clothing

bring out this thought should be quoted in this connection. For instance: "Some Christians think that they do God a service when they hatefully persecute the Jews, think all manner of evil about them, and instead of weeping over them on account of their unhappiness, proudly and disdainfully despise them. . . . Such godless Christians certainly bring discredit and no little injury to the Christian name through their tyranny." (St. L. ed., IV: 1226—1355.)

Words like the above recur in his writings.

Two years before his death he once more uttered words which are completely devoid of racial hatred. By this attitude, not by earlier works, Luther should be judged. Our reference is to *Vom Schem Hamphoras und vom Geschlecht Christi*, completed 1543. There he prays that "God give His grace, that they (however few) may acknowledge and praise God with us, the Father, our Creator, together with Jesus Christ and the Holy Spirit in eternity. Amen!" He advises that the Jews should be dealt with "in a Christian way. . . . We will willingly accept them as brothers whenever they become converted, cease from their usury, and earnestly accept Christ." (From his last sermon, delivered on the Sunday before his death, Feb. 14, 1546.)

As for the attitude of the Lutheran Church, it need hardly be said that if the charge which makes Luther an anti-Semite could be sustained, this would mean nothing at all so far as the attitude of Lutherans is concerned. Our Church is committed against anti-Semitism for the simple reason that it cannot approve, but must actively oppose by its testimony every movement based on hate. When Mr. Wm. Dudley Pelley, head of an anti-Semitic organization, the Silver Shirts, said in 1934 that before long there will be "a thousand Lutheran pastors preaching a Jewish boycott from their pulpits," the LUTHERAN WITNESS called this claim absurd and said that in the propaganda which Pelley wages against the Jews no Lutheran, no Christian, should have a share. Speaking as a witness before a committee of the House of Representatives in Washington, the present writer denounced "organizations which thrive on fanaticism or are founded upon racial or religious hatred," instancing Dr. Pelley's Silver Shirts. "I am not going to underestimate the possibilities of evil which threaten our political life from these forces, activated anew by Nazi propaganda." (*Hearing of the Congressional Committee on Un-American Activities*, page 3007.)

G.

Our Heidelberg Orphanages

Tucked safely away in the beautiful Odenwald forest are three orphanages situated near the university town of Heidelberg, Germany. They are known as Koenigstuhl, Wolfschlucht, and Waldesruh. All three are under the supervision and care of our Church and rely almost solely upon the Christian gifts and benevolences of our people.

All three homes were established in October and November of 1946. They were begun because sincere Christian leaders of Germany felt that something tangible and constructive must be done now for the wavering youth and the helpless orphans. Dr. Herman Lutzmann's appeal to the Emergency Planning Council stated as follows: "Please tell your organizations that we begin the orphan homes here in Germany with great foreboding, since we have nothing, and we need everything which is necessary for a large household and large children's home, from pins and

Daily Chore at the Wolfschlucht Orphanage

Wolfschlucht Sunday School

pants to beds and bed linens. We only take as many children as we bed stands, mattresses, and bed lin We need towels, toothbrushes, co mattresses, stockings, socks, shoes, w ing paper, pencils, and so on. For relig lessons we need books, catechisms, Bible histories."

The response to this and similar app was enthusiastically answered by the theran Women's Missionary League members of our Church. Without d the Emergency Planning Council pl these newly organized orphanages regular shipping schedules, together other orphanages which it is maintai in Finland, Poland, France, and Germ Hundreds of food and clothing pack were sent. Thousands of dollars wort material were shipped as soon as possi And in no time at all the orphanages w able to house, at first 30, then 60, then and now, after one year's existence, most 100 children.

In the summer of 1947 the mayo Gaimuehle, a suburb of Heidelberg, w to the Emergency Planning Council: " recently inaugurated orphanages of Evangelical Lutheran Church in our cinity created at first great misgivi among our people, since it was reali that such an undertaking would be h dered by the food and clothing shortag our country. But after observing hundreds of packages sent by your peo of the Missouri Synod, we want you know that we are grateful to your me bers for making these homes in our nei borhood a success. In behalf of my may I express sincere thanks to y Church in America."

That was almost a year ago. Dr. La rence Meyer on Oct. 28 wrote: "Visi

orphanages of Waldesruh, Wolfht, and Koenigstuhl. . . . Dr. Lutz- and his assistants have done a lous piece of work here in these orphanages. Their work is in total ny with the principles of 'emer- work. . . . The children are well for, and it is being done on a comely economic basis. They are ng towards self-support. . . . Dr. ann said that there were 1,100 ges which the three institutions had ed in the past six months from the ers of our Church." E. W. G.

Color Stands for Courage

March 1 Missionary Paul R. Marnd his bride started out bravely from is in a red jeep, driving to San sco and thus beginning their journey ina. Rev. Martens has served in as a missionary for a term of seven and has now completed his furlough ne. Mrs. Martens was a registered and saw considerable service with rmed Forces of our country, having stationed for some months in Japan. of these young people have driven at various times and under varied nstances, and the idea of starting out St. Louis in this red jeep for their y out to China appealed tremendously m. It was almost amusing to see roud they were of their red jeep s trailer.

said that the color stands for e. It takes courage of a high degree t out for China in these days. We ow that China is in the throes of unrest and that one can never tell may happen tomorrow. To leave omparative safety of the United and to set out for China in the of all of this political and economic and there to take up missionary that indeed calls for a high degree rage and consecration. However, the of China for help from Christian ies has never been greater than at resent time, and the opportunities oclaiming the Gospel in those parts ina where it is possible to set up roclamation of the Gospel are great allenging indeed. Just the fact that has been shaken out its spiritual gy and that superstitions and ophies of old have been sent crashthe ground leaves a spiritual void presents urgent needs for us to the Gospel to them at this time.

v. Martens in his seven years of e in China covered a great deal of d and was a very valuable factor in nissionary scheme. Just the exce he has gained will make him an nding cog in the machinery for the . And Mrs. Martens with her exce should prove a very capable eet to her husband in his missionary haritable endeavors.

ese young people sailed from San isco March 12. With them was Miss hy Meier, who is going to China to as secretary of our Mission and sec- of the seminary at Hankow, and Carol Suttmeier, the bride-to-be of nary Paul Kreyling. Rev. Kreyling resent in China, and Miss Suttmeier ng out to meet him there.

us commend these courageous young people to the Lord in our prayers, and let us trust the Lord that since He gave us the missionary command, He will also make it possible for us to execute our missionary commission.

In San Francisco the Rev. Robert Plagens took over the same red jeep, for this vehicle is to be used in our missionary work in the Philippine Islands, and Rev. Plagens sailed from San Francisco on March 19 for Manila. Present plans call for four of our missionary force in teams of two each to undertake missionary work in Northern Luzon, and this jeep is to be used in one of those new missionary fields. The character of the country makes it advisable that a jeep be used rather than a more conventional type of automobile. O. H. SCHMIDT

Service Center at Washington Passes into History

(EDITORIAL NOTE: During the late war a large number of service centers dotted the country, at which our enlisted men found "a home away from home" under the auspices of their Church. Usually under joint operation of the Army-Navy Commission and the National Lutheran Council, these centers offered lounges, reading and writing rooms, game rooms, canteen, books, magazines, a room registry, lodging for men, information, counseling, and pastoral services to thousands of servicemen and women, Government employees, and veterans. The following news item, taken from the *Washington Lutheran*, is probably descriptive of what is being done in many localities.)

With a program at 4 P. M. Sunday, Feb. 29, the Lutheran Service Center at 736 Jackson Place, N. W., passed into history after nearly four years of operation in the nation's capital.

The closing program featured addresses by the Rev. O. A. Sauer, Richmond, Va., President of the Southeastern District and Secretary of the Armed Services Commission of the Missouri Synod; the Rev. H. Conrad Hoyer, Executive Secretary of the Division of American Missions of the National Lutheran Council; Chaplain (Maj.) John R. Strerig, representing the Army; Chaplain (Cmdr.) Irving W. Stultz, representing the Navy, and Dr. Carl R. Simon, President of the Lutheran Ministerial Association. Chaplain (Col.) Charles I. Carpenter, Air chaplain, also participated in the program.

Following the close of the Center, the building will continue to be used by Lutheran interests. Already occupying office space are the Board of Education of the United Lutheran Church in the Washington area and the Rev. Carl Plach, Institutional Chaplaincy Consultant of the Welfare division of the National Lutheran Council.

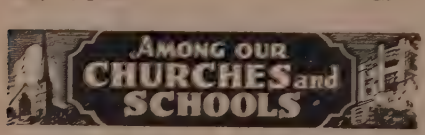
Service Commission Terminated

The National Lutheran Council's Bureau of Service to Military Personnel will be housed in the Center building, which is owned by the council. In addition, the Division of Public Relations will maintain a secretary in Washington, whose office will also be in the building. The Armed Services Commission of the Missouri Synod is also scheduled to move in. It is anticipated that facilities will also be available for activities of Lutheran organizations in the city, such as the Lutheran Action Council, the Lutheran Student Association, and the Lutheran Ministerial Association.

From a Pocket Notebook

We are paying 87 cents for a pound of butter, but a first-class letter still goes for three cents. In China it costs $53,000 (Chinese) to send an air-mail letter to the United States. That's *inflation*. It costs 25 cents in the reverse direction. . . . Missionary Wilbert Hoeltje of Hupeh, China, sender of the letter, writes, among other things: "In our immediate vicinity all is peaceful. However, near Ichang and Shasi there have been uprisings, which now seem to be temporarily suppressed. A Chinese professor in Szechwan University reports that forces are now at work to communize China within two years and that all Christians will be killed." He adds these sentences, worthy of being printed in letters of gold: "Our aim should be to Christianize China within that time. These are days when all of us Christians must sacrifice and preach and teach as never before. These are times when we cannot dare to give God the 'leftovers' of our wealth, our pleasures, our strength, our time, and talents." . . . Addressing his people in the St. Paul's bulletin at Concordia, Mo., the Rev. O. E. Heilman takes time out in view of the flu epidemic, thus: "We can expect more illness now when the weather softens than we had when we had real winter. So keep the youngsters' feet dry, make them gargle regularly with salt water, and insist that they wash their hands thoroughly with farmers' soap every time before they touch food. Those health habits must be trained into them, too, like everything else that is good, and it will stand them in good stead all through life!" We know some folks who would accuse Brother Heilman of preaching a "social gospel." Common sense will applaud him. . . . Belated yearbooks that were read with pleasure and filed with the Concordia Historical Institute were those of St. Philip's, Chicago (the Rev. Victor C. Rickman, pastor), Grace Church, Austin (the Rev. Paul G. Strickert, pastor). The latter was accompanied with an every-member-visitation program of 11 pages, worth 25 cents to every financial secretary, while the stock lasts. . . . One reason why THE LUTHERAN WITNESS is read by a million people is the persistence with which our pastors bring the paper to the attention of their people. Pursuing the policy of a subscription in every home, the Rev. R. A. Ritz of Lester Prairie, Minn., served as "Campaign Manager," "visiting practically every home within the congregation. The records indicate that 132 homes have indicated their preference for THE LUTHERAN WITNESS, with 36 homes to receive either *Der Lutheraner* or both periodicals"—168 homes, every one of them now on the C. P. H. subscription list. . . . 1947 was a banner year for the Central Illinois District. For all church purposes our people contributed $1,584,713.55, or $50.74 per communicant. More than half a million went for outside purposes. . . . Zion Church in El Paso keeps track of its visitors. The guest register for February showed addresses from ten States, including Maine and Washington, also Canada. . . . Still with the figures, there is the Northern Illinois District with 27,000 renewals for church papers and 5,000 new subscribers for 1948. . . . St. John the Divine of Chicago (the Rev. Roger L. Sommer, pastor) is expanding its seating capacity from 350 to 550 and has issued some beautiful

literature, the handiwork of Harold Beeby, advertising manager of Commonwealth Edison and a member of the church. . . . St. Matthew's of Pawtucket, R. I., has broadcast services through Lent and pays for newspaper space to advertise it. The church has a Christian day school, and the Rev. Arthur Hawlicheck is its pastor. . . . The Epiphany Missionary Conference in Milwaukee got down to brass tacks in the promotion of personal evangelism when Pastor Storm of Cleveland revealed the contents of the Magic Satchel. . . . The Rev. Herman E. Bentrup of Annandale, Minn., believes we should say in this column that "the passage Rom. 16:17 does not occur in Luther's writings nor in the Book of Concord." Curious enough, though it is true that we have other texts concerning which we may say that "the command not to have fellowship certainly applies to all and every kind of errors consistently defended" (*Prayer Fellowship*, page 4). . . . "We look forward to receiving our WITNESS and really enjoy the editorials as well as the wealth of Christian reading." Mrs. N. Holen, Corvallis, Oreg. . . . They got the idea in Rockford, Ill. "We tried to interest our people in 'Each One Reach One' by showing 'Reaching from Heaven' the week previous to Lent. That picture gave them the idea. Our members turned in over ninety names and addresses of unchurched neighbors and friends, and each week a special invitation to the service goes out to them. Our Lenten services have been overcrowded, making necessary a loud speaker in the basement for the overflow." . . . When the first president of Trinity Church, Bogota, N. J., Mr. John F. W. Kroeger, died at the age of 63, the town did honor to this former council member. The mayor and the members of the city council attended the service in a body. There was a police escort to the cemetery. — Louis C. Meyer, pastor. G.



Announcement of a Great Gift to Austin, Tex.

On Jan. 18, Mr. and Mrs. John Hirschi of Wichita Falls, Tex., announced a gift of $75,000 to Concordia College in Austin, Tex., for the construction of a library building. Authorities of the school have announced that the building will be called the Hirschi Memorial Library. Preliminary plans call for a brick structure housing a twelve-thousand-volume stack room, a reading room seating 75 students, a librarian's workshop, and administrative offices.

Mr. and Mrs. Hirschi are natives of Illinois. Before the turn of the century they came to Wichita County in North Texas and began farming. Practicing frugality and thrift, the Hirschis were able to acquire a considerable amount of land. When the North Texas Oil Field was opened in 1922, oil was discovered on their property.

Charter members of our Wichita Falls congregation, in which Mr. Hirschi served for thirty years as elder, this aged couple have been most willing to share their material blessings. St. Paul's Congregation in Wichita Falls, the Texas District, and the Missouri Synod have received consistent and liberal support from these pious and humble people.

Despite their advanced age — both are past eighty — Mr. and Mrs. Hirschi are physically active and mentally alert. Each day Mr. Hirschi walks to his office, where he serves as active chairman of the Board of Directors of the Wichita National Bank.

The Hirschi gift will enable Synod's Concordia in Austin to embark upon a greater program of service in preparing pastors and teachers.

Austin GEORGE J. BETO

Fjellbu Visits Cleveland

His Grace Arne Fjellbu, Bishop of Nidaros Cathedral, Trondheim, Norway, on Feb. 13 addressed a gathering of interested persons at Grace Church, Cleveland Heights, Ohio. Hymns like "Behold a Host, Arrayed in White"; "Built on the Rock the Church doth Stand"; and "A Mighty Fortress," that made the welkin ring in Norway in defiance of the Quisling regime, were sung with gusto.

The bishop in his address deplored the spiritual indifference that prevailed in Norway before World War II. He spoke of the three million Lutherans of Norway with as many different religious attitudes. He described most of the Norwegians as "Four-Wheeled Christians." They were brought to church on four wheels at their Baptism, confi marriage, and funeral. Altho upsurge of religious fervor in during the Quisling regime h cooled off, he felt that the more religious interest at than before the war.

Yet the bishop was alarme general indifference not onl own countrymen, but also of C throughout Europe and the wo against the menace of atheist munism.

He was aware of this dar rolling westward over Europe. opinion the very existence Church is threatened where red banners of the hammer an are unfurled. The chief pur his visit to America is to call a to this danger and to arouse complacent Christianity to act urges all Protestant denomina be represented at the World A of Churches coming August sterdam. He feels that the c should be able to find a mode eration by which they could against their common foe violation of their confessiona ciples. "Fortify the positi Church still retains, and fo well," is his slogan. "All n brought under the light of Word — from the life of the in to the United Nations."

Bishop Fjellbu had an training. He was born at D Iowa, in 1890, where his fa University of Oslo graduate, w tor. With his parents he soo to South Dakota. When he years old, his parents retur Norway. There Arne was ec

Zion Parsonage, Bunker Hill, Ill.
A complete wreck, while garage in rear and 1948 car inside had not a scratch

ng from the University of He served a Norwegian con- n in Berlin. While there he at the universities of Berlin idelberg. He served as war ndent at the beginning of War II, returned to Norway, n the chaplaincy of the cathe- Trondheim to become dean. ng the Hitler-Quisling inva- ellbu and Bishop Berggrav of aded the resistance movement, ced under house arrest, and o exile. After the Nazi defeat rned to Norway and was el- to the episcopal throne of Cathedral, Trondheim.

H. W. BARTELS

utheran Service Society orado

joy and gratitude to God the ement was made to the Lu- of Colorado that the *Lutheran Society of Colorado*, for whose tion many of us had worked yed for almost two years, has become a reality. It was organ- Denver on Feb. 2, 1948. Pastors men of the following six Lu- groups are co-operating in this nt project: The American Lu- Church, the Augustana Synod, ngelical Lutheran Church of (Norwegian), the Evangelical n Synod of Missouri, Ohio, and States, the United Evangelical n Church (Danish), and the Lutheran Church in America. rding to its constitution, the of the Lutheran Service Society rado are to develop and main- rogram of Christian social serv- eeds are demonstrated and re- permit; to serve as a common n social service agency in the Colorado; and to work in close ation with other health and programs

riday, April 9, at 8:00 P. M., the *neral meeting* of the Lutheran Society of Colorado will be Luther Hall, St. John's Church, nd Acoma Streets, Denver.

pastors are requested to preach *stian Charity on April 18*, with reference to the work of the n Service Society. It is sug- hat all congregations set aside k of April 18—25 as Lutheran s Week.

C. A. G.

ction by Storm nker Hill, Ill.

n a tornado 6:47 A. M. on 19 destroyed the greater part ker Hill, Ill., about fifty miles . Louis, the death toll included ertha Lengacher, aged 71, a member of Zion Church, and y school pupil, aged four, Jane s. Many injured are in the s. Rev. Aug. Waechter and

Rev. Aug. Waechter

wife were at morning devotions when the storm struck with ten seconds' warning. Rev. Waechter suffered many cuts and bruises and was for a time unconscious. He saved the church records and the records of the Southern Illinois LUTHERAN WITNESS Supplement, of which he is editor. Zion Church suffered about $80,000 damage in the loss of its property. The Ladies' Aid Society from Carlinville was first on the scene, with food and supplies, ahead of Red Cross and State Patrol. The excellent photographs are the work of Rev. Ed. Fleer of East St. Louis.

G.

Letters from Readers

"EACH ONE HOLD ONE"

I want to compliment you on the article of March 9 appearing in the LUTHERAN WITNESS under the caption "Where Are They? A question that calls for an answer."

This to my way of thinking was perhaps the most timely to appear in the WITNESS for some time. A question we are reluctant to face, that the average congregation gained only 4.8 while losing 3.3 members.

One of the gravest mistakes made is that too many congregations are reluctant to call one or two assistant or associate pastors when the congregation becomes too large for one man to give the proper spiritual care and follow up on the weak, the careless, and the indifferent in the church.

In the February issue of *Newsweek* I read about the largest Methodist church in the U. S., located in Houston, Tex. It boasts of a membership of 7,600 members, and its head is a 52-year-old pastor, and, mark this, there are twenty-five full-time assistant pastors to take care of the spiritual needs in the congregation and supervise the numerous activities in an adjacent seven-story community building. The pastor and his assistants divided the city into 18 districts and with this corps of men set out to win souls and to keep the old ones interested. In 1946, one year, 1,062 new members were gained.

Aurora, Ill. W. G. KUEFFNER

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. Peter G. Nau (d. Jan. 14, 1948), pastor of St. John's Church, North Vernon, Ind., was called to his eternal rest at Indianapolis after a lingering illness of four months. Born at Belterhausen, Germany, Oct. 4, 1890, he received his elementary and secondary schooling in Germany. He came to this country in August, 1907, and entered Concordia College, Fort Wayne, Ind., where he graduated, 1912; he graduated from Concordia Seminary, St. Louis, 1915. In 1942 he received his M. A. degree at Indiana University and his

Ruins of Zion Church, Bunker Hill, Ill., after the Tornado of March 19
Notice interior wall resting on exterior, and steeple cross in distance

Master of Theology degree from Butler University in 1944. He was pastor at Orlando, Okla., two years; at Sherwood, Ohio, six years; at St. Paul's Church, Columbus, Ind., twenty-two years, and at North Vernon, Ind., three years. He served the Central District as Visitor for several years. For one year he taught in the Harrisburg, Ind., high school. 1946—1947 he served on the faculty of the Purdue University extension division at Indianapolis. Last summer he was appointed director of the Purdue extension center in Columbus, Ind. He is survived by his beloved wife, Martha, nee Yehling, two sons, two daughters, three brothers, two of whom are serving in the ministry of our Church, Dr. Henry Nau of Greensboro, N. C., and the Rev. J. H. Nau of Luxemburg, Wis., and two sisters. Funeral services were conducted in Columbus on Jan. 16. At the funeral parlor the Rev. Aug. E. Brauer spoke. The sermon was delivered in St. Paul's Church, Columbus, by the Rev. W. H. Dau, who spoke on Psalm 23. The undersigned served as liturgist. The Rev. Wm. H. Eifert officiated at the grave. Six fellow pastors acted as pallbearers. His mortal remains rest in St. Paul's Cemetery. E. O. METZDORF

The Rev. Herman A. C. Stegemann (d. Feb. 12, 1948), son of Mr. and Mrs. Gustav Stegemann, was born Jan. 20, 1884, in Steinburg, Germany. At the age of eight years, together with his parents, brothers, and sisters, he came to America and spent his early years in Marion County, Kans. He received his theological training at our Seminary in Springfield, graduating in 1909. He served congregations at Arriba, Bovina, Flagler, and Genoa, Colo., for five years, thereafter at Culbertson, Nebr., for five and one-half years; at Bazile Mills, Nebr., for twenty years; at Leoti, Kans., for five years, and since Sept. 21, 1947, at Trinity Church, St. Francis, Kans.

On June 14, 1911, he was joined in marriage with Minnie Lehner of Canton, Kans. His widow, one son, one daughter, four grandchildren, four brothers, and two sisters survive him. He was preceded in death by his parents, three brothers, one sister, and two grandchildren. After an indisposition of several days he suffered a heart attack on Monday, Feb. 9. Early Thursday morning, Feb. 12, he suddenly passed away at the age of 64 years and 23 days.

Funeral services were held in St. Francis on Feb. 14. The Circuit Visitor, the Rev. H. Seyfert, held a brief service in the house. The Rev. John T. Schmidt conducted the services in the church, speaking on 2 Cor. 5:1-9. The Rev. H. Seyfert addressed the family and congregation in the name of the Kansas District, and the Rev. E. H. Martens read the obituary and memorial wreaths. The elders and members of Trinity served as pallbearers.

The body was conveyed to Hope, Kans., to be laid to rest in the cemetery of St. John's Church on Sunday, Feb. 15. Brief services were conducted at the funeral home in Hope by the Rev. J. Schmidt. The services at St. John's Church were in charge of the Rev. George Klattenhoff, who spoke on John 11:11. The Rev. N. Luecht read the obituary and memorial wreaths. Graveside services were conducted by the Rev. A. Hoemann. Pastors of the Herington Circuit served as pallbearers. 2 Cor. 5:1. JOHN T. SCHMIDT

The Rev. Franz Julius Theodore Frese (d. Feb. 29, 1948) was born June 20, 1885, at Port Hudson, Mo., the son of Rev. A. W. Frese and his wife, Barbara, nee Kamm. He spent his boyhood near Columbus, Nebr., and later entered Concordia College, Milwaukee, Wis. In 1909 he was graduated from Concordia Seminary, St. Louis, and the same year went to Auckland, New Zealand, to establish a Lutheran mission. In 1912 he returned to the States and served at Rosebud, Mo., 1912—15; Cheyenne, Wyo., 1915—19; St. Libory, Nebr., 1919—31. In 1931 he accepted the call of Peace Congregation, Chicago, Ill., where he served until his death.

He married Anna Truelsen on Aug. 18, 1909. He is survived by his widow, two sons, one daughter, and one sister. One son, Frank, is pastor at Portsmouth, Va.

Funeral services were held March 4. The undersigned preached on Luke 12: 42—44, and the Rev. G. Elbert officiated at the grave. MARTIN FRICK

DEATH NOTICE

The Rev. A. Bartz, em., died March 3, 1948, at Alexandria, Minn., at the age of 80 and was buried on March 8.

REV. A. C. SELTZ

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

What Jesus Means to Me. By H. W. Gockel. Concordia Publishing House, St. Louis, Mo. 194 pages. Paper cover, $1.00; cloth cover, $1.35; leather cover, $4.00.

This little book was written by one to whom Jesus means more than all the world. Jesus is his first thought in the morning and his last thought at night. Upon more than 150 pages of this little book he speaks of the pardon, peace, power, truth, confidence, and rich companionship which he found in Jesus. The language is simple and picturesque, the illustrations are pertinent and truly illuminating. S.

Kristillinen perhe-elämä Jumalan sanan valossa (The Christian Family Life in the Light of the Word of God), 6¾×4¾, 150 pages. National Publishing Co., Ironwood, Mich. $1.00, postpaid.

This treatise was written in German by Pastor H. Stallmann, vice-president of the Free Church in Germany, and contains such chapters as the choice of one's spouse, engagement, family altar, children, Christian education, the proper relation between the members of the family. — Rev. K. Valve of the Free Church of Finland has now translated these articles into Finnish, and our Finnish brethren here have printed and published them in book form. Anyone who has young Finnish friends among his acquaintances will do well to present them with a copy for their temporal and spiritual benefit. R. HERRMANN

Chuck Dressler. By G. L. Wind. Concordia Publishing House, St. Lo Mo. 80 pages. $1.00.

Here is a book for boys. Freckle Chuck Dressler, who lived in the Middle West, advances step by step career — riding broncos, attending a try school, driving an automobile flying a plane as an Army pilot. I fascinating, interesting story of a rea a true man, and a genuine coura Christian. We wish that every boy read and enjoy what this book off

Portals of Prayer, No. 82. *The Abu Life.* Daily Devotions from Mar 1948, to May 16, 1948. By Her Wind, Buffalo, N. Y. Concordia lishing House, St. Louis, Mo. 10

Gemeinschaft mit Gott. By H. J. man, D. D. 10 cents.

These are worthy companions o excellent booklets which have pre them in this series.

The Catholic Marriage Contract. W. Fischer. 6 pages, 7"×9". N western Publishing House, Mi kee. 10 cents.

The leaflet consists of a phot copy of the before-marriage contrac scribed in the Roman Catholic dioc Milwaukee. There are two pages di to those in need of the caution before you leap." Our pastors may to have two or three copies on ha use upon occasion.

Children of the Sands and Amalak Hero. By Allene Albrecht. Co dia Publishing House, St. Lou Mo. 25 cents each.

Most likely you have heard the that one half of the world does not how the other half lives. It will su and interest our children to learn these booklets how children live in countries. Both booklets are richly trated and offered in large type, to read.

His Side Versus Our Side. By Ne B. Harrison. 128 pages, 5×7½. Kampen Press, 542 S. Dearbor Chicago 5, Ill. Paper bound, 75 cloth bound, $1.25.

The author uses the valuable tea of St. Paul in his Epistle to the Gal as the solution to life's problems. He sents them in a threefold outline; per doctrinal, and practical, so that we not only believe them but also live He shows the contrast between livin life "In Adam," and living "In Christ." reader is reminded again and again there is definitely no middle ground God. KARL WECKWE

Florence Nightingale. The Lady wit Lamp. By Basil Miller. 125 p 5½×8. Zondervan Publishing H Grand Rapids, Mich. $1.50.

It is a fascinating book, depictin heroic struggles and the marv achievements of that indomitable w in the realm of nursing to which sh herself called by God. She revolutio the treatment of wounded soldiers as as of the sick in hospitals and in homes. It is worth reading. L. A. L.

evotional Bible. Vol. I — Matthew nd Mark. By Alfred Doerffler and Martin Kretzmann. 404 pages. $3.00.
r Missouri Synod has decided to h devotional books similar to the *urger Bibelwerk*, which many of nember to have seen in the homes youth. This is the first volume of ndertaking. It contains the com- Gospels of Saints Matthew and Mark, panied by devotional comment and . The type in this book is especially and clear. The binding is strong e cover superb. The prayers are nd appealing. Stanzas from a num- hymns have been used appropri- but in general, poetry is quoted gly. Each devotion offers the Scrip- ext printed out in full. Comment is ely illuminating and helpful. The ge is clear and uncompromising. e confident that the authors and have performed a valuable service eir fellow Christians. S.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

PASTORS

missioned:

n, Geo. H., as missionary to the Negroes uisville, Ky., by Carl A. Eberhard, Laet. March 7.

lled:

, Edw., in Immanuel Congregation, Ris- City, Nebr., by F. Bangert, Laet. Sun., h 7.

Walter G., in Faith Congregation, Kent, by W. C. Birkner, Judica Sun., h 14.

Clarence C., in Mount Olive Congrega- Miami, Okla., by Arthur Pape, Judica March 14.

nn, Norman C., in Immanuel Congrega- Rolla, Mo., by Carl F. Schmidt, 1. Sun. New Year's, Jan. 4.

Edwin J., as assistant pastor in St. Mat- 's Congregation, St. Louis, Mo., by Pres. Roschke, Laet. Sun., March 7.

Carl T., in Trinity Congregation, Clifton, by Rudolf J. Keyl, Laet. Sun., March 7.

A. C., in Salem Congregation, Malone, by John L. Herzog, Laet. Sun., March 7.

Frank, in Zion Congregation, Melville, , Can., by Val. Hergesheimer, Quin. Feb. 8.

. H., in Trinity Congregation, Edinburg, y E. C. Pautsch, Jud. Sun., March 14.

C. P., in Redeemer Congregation, Wau- and in Trinity Congregation, Palisade, , by A. L. Kohtz, Oculi Sun., Feb. 29.

n, M. W., in Zion Congregation, Im- l, and in Immanuel Congregation, Cham- Nebr., by J. Heins, Laet. Sun., March 7.

TEACHER

m, Edgar A., in Immanuel Congregation, view, Ill., by G. F. Raedeke, Inv. Sun., 15.

Dedications

ridge, Okla. The new church of Im- el Congregation (Edwin F. Peter), Jud. March 14.

ing, China. The new church of Savior regation (Luther Li, R. Bringewatt), Sun., Feb. 29.

amp, Mo. The new parsonage of St. 's Congregation (A. J. Schauer), 2. Sun. iph., Jan. 18.

lle, Minn. The new pipe organ of Zion regation (H. W. Degner), Judica Sun., h 14.

ee, Okla. The new pipe organ of First eran Congregation (Martin P. Studt- t). Rem. Sun., Feb. 22.

Conference Meetings

Pastors':

Eastern, Central Illinois District, April 13 to 15, Immanuel, Altamont (Pastor M. J. Naumann). Pastoral service: V. M. Keiper (B. H. Selcke). Confessional service: J. Bohlmann (A. Wiegert). — A. KUEHNERT, *Sec.*

Sierra Nevada, April 13 (10 A. M.)—15, St. Paul's (Rev. Roger Matters, pastor), 2131 Stillman St., Selma, Calif. Communion service at 9 A. M., April 14. Sermon: Harold Dorn. Heb. 6 (concluded): G. Hoffman. Illustrations and Applications in Our Preaching: R. Jagels. The Ecumenical Movement: T. Hoelter. Heb. 7: G. Ring. Shall We Join the National Lutheran Council? (Debate form: Affirmative, H. O. Theiss; Negative, H. M. Schlecht.) Legalism (*Sola Scriptura*): A. C. Streufert. There Is a Christian Day School in Your Future: R. Busch. Current Book Review: O. Mieger. Know Your Articles of Incorporation: W. Adam. Reserve Paper: Relation of Church and State Applied to Tax-Supported Schools: W. F. Schlueter. Conference chaplain: B. J. von Renner. — ROGER MATTERS, *Sec.*

New England, April 26—28, St. Peter's, South Norwalk, Conn., E. C. Wenzel, pastor. Conference sermon: William J. Wiltenburg, Jr.; Edwin Marohn, alternate. Communion address: J. Pfeiffer; P. Prokopy, alternate. History of the Doctrine of the Lord's Supper (cont.): O. Cloeter. Synodical Discipline: E. Fehlau. Sola Scriptura (cont.): G. Meyer. Exegesis of 1 Cor. 11:26-34: W. Eissfeldt. All correspondence in reference to the above should be addressed to HANS A. VOSS, *Sec.*, 46 Elm St., Westerly, R. I.

Synodical Convention

The North Dakota District meets May 31 to June 4 in Immanuel Lutheran Church, Hankinson, N. Dak. (Rev. G. Michael, pastor). Essayist: Prof. Otto E. Sohn. Essay: "The More Excellent Way." — G. H. FIECHTNER, *Secretary.*

Announcements

Rev. George Schuster of Miami, Fla., has successfully passed a colloquium, conducted by the brethren of the new Florida District, and is now to be considered a pastor of the Missouri Synod. — DR. LOUIS J. SIECK, *President Concordia Seminary*, E. L. ROSCHKE, *President Western District*, COLLOQUIUM COMMITTEE.
March 12, 1948

L. K. Urlaub of Rockport, Ind., a pastor of the United Lutheran Church, has made application for membership in our Synod. — J. H. MEYER, *President, Central District.*

In its regular meeting on March 15 the Board for Parish Education called *Rev. A. H. Jahsmann*, Warren, Ohio, for the position of Assistant Editor of Sunday School Literature. — H. C. F. ROEHL, *Secretary.*

Wanted

Trinity Congregation of State Center, Iowa, is desirous of locating a used church bell, anywhere from 1,000 pounds up, and will gladly pay whatever is a reasonable price for such a bell. We will also gladly pay all transportation charges. Write to REV. K. J. BAUMGART, Trinity Congregation, Box 266, State Center, Iowa.

Couple 50—65 years of age to care for aged but not bedridden father, in his own home. Good salary. Inquire: MRS. CARL REED, Rembrandt, Iowa.

Warning

Any reader of this warning from whom a certain Rev. H—— H——, former Negro Methodist preacher, seeks financial assistance should address PROF. WM. H. KAMPSCHMIDT, Immanuel Lutheran College, Greensboro, N. C.

Summer School at Seward, Nebraska

Concordia Teachers College, Seward, Nebr., offers a nine-week Summer School from June 1 until July 30. The session is again divided into three integrated terms as follows: June 1 to June 18; June 21—July 9; July 12—July 30.

A major change this year is that greater emphasis will be placed on the last six weeks. The greater number of courses will be offered then. Most of the introductory courses will, however, be taught nine weeks.

The following areas of study will be stressed: (1) Introductory courses in Education; (2) The campus training school in session during the first six weeks, from June 1 until July 9; (3) Music courses for church organists and choirmasters; (4) Courses designed for students who wish to begin college work during the summer; (5) Advanced courses leading to the bachelor's degree; (6) A one-week workshop in audio-visual aids in religious education, tentatively set for July 12 until July 16. This workshop will be under the guidance of Mr. Melvin Schlake, St. Louis, the director of Audio-Visual Aids for the Synodical Board for Audio-Visual Aids.

The Seward Summer School should prove of interest and value to teachers in service, beginning teachers, theological students, organists, and choirmasters.

All facilities of Concordia Teachers College will be at the disposal of the Summer School students. Adequate housing for both men and women is available.

Congregations will want to make it possible for their teachers and church musicians to attend all or part of the session. For a catalog write to PRESIDENT A. O. FUERBRINGER, Concordia Teachers College, Seward, Nebr.

Changes of Address

Pastors

Behnken, Lloyd, Box 447, Steeleville, Ill.
Boss, Walter G., 1018 Norwood St., Kent, Ohio
Boye, Clarence E., 136 G Northwest, Miami, Okla.
Chuvala, Daniel S., Lutheran Mission, Alleppey, Travancore, India
Frantz, Roland A., 6819 East I St., Tacoma, Wash.
Gallert, A. R., Alamo, Tex.
Gerhold, Roland, 52 Lauders Lane, Jamaica Plains 30, Mass.
Germann, G., 543 Glen St., Glens Falls, N. Y.
Hattstaedt, Prof. Otto, 1753 52d St., Milwaukee, Wis.
Hauser, Luther, Leoti, Kans.
Jacobsen, J. G., 1302 H St., Lincoln, Nebr.
Jaech, R. E., c. r. m., 3937 Eddy St., Seattle 8, Wash.
Kretzmann, O. F., Westcliffe, Colo.
Kuegele, M. F., R. 1, Jackson, Mo.
Lange, Phil., 1115 N. 35th St., Milwaukee 8, Wis.
Lehenbauer, Prof. Alberto, Libertad 1680, Jose Leon Suarez, FCCA, Argentina, S. A.
Lossner, Arthur B., 519 Grace Ave., Worland, Wyo.
Moll, O. H., Box 142, Edinburg, Ill.
Press, G. G., 45 Madison Ave., Mount Clemens, Mich.
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THE LUTHERAN WITNESS

Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States

Published by Concordia Publishing House
3558 S. Jefferson Ave., St. Louis 18, Mo.

All articles intended for publication in the paper should be addressed to Prof. M. S. Sommer, 801 De Mun Ave., St. Louis 5, Mo.

All official announcements, acknowledgments, notices, also books for review, should reach Prof. Theodore Graebner, 801 De Mun Ave., St. Louis 5, Mo., on the Tuesday of the second week preceding date of issue.

All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

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All reports of ordinations, installations, dedications, and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

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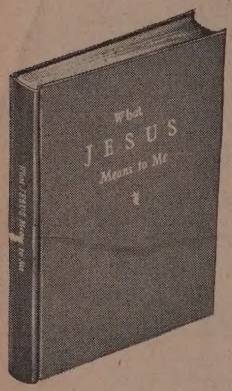

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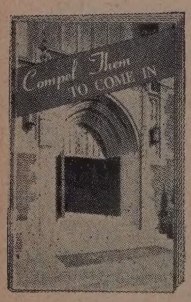

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